

HUMANISM IN EDUCATION

FRIETZ R. TAMBUNAN^{*}

Abstract

The formation of the person is not a new issue in the history of the development of human resource or in the history of education. Scholars have put it as their main concern since the archaic reflection on education in particular when they spoke about an exact method in educating young people. This problem remains real, up until the modern time especially with the existence of new experiment in education and the application of 'high tech' in educations sectors. In the minds of all our modern tendencies, people are likely to be treated only as 'things', as an objects of new experimentation, and not as persons. This article, will highlight the importance of the person and personal approaches in the process of education as the true way of the formation of a person. This has a great importance due to the fact that education in our modern society has been strongly influenced by utilitarianism and we need to dig up the humanism concept in confronting such strong tendency.

Key words: Education, formation, development, scholars, persons, approaches, humanism.

Classical Concept of Humanism

The history of education in antiquity is not without relevance to our modern culture, for in it we can trace the direct ancestry of our own traditional education. We are the heir of the Greco-Latins, and everything of importance in our own civilization derives from theirs. Most of all is this true of our system of education.

Education in Ancient Greece

Historians of education often look to ancient Greece as an originating source of Western culture. The study of classical Greek culture illuminates many problems faced by today's educators. What are worthy models for children to imitate? How does education help to shape good citizens? How does education reflect changing social, economic, and political conditions? How does education serve humankind's for truth?

Generations of readers have thrilled to the tension and suspense of Homer's epic poems, the *Illiad* and *Odyssey*. Appearing about 1200 B.C., Homer's poems provided Greeks with a means of defining themselves and their culture. The poems offered an explanation of the Greek's origins, a

^{*}Frietz R. Tambunan, Doktor dalam bidang Pendidikan lulusan Universitas Kepausan Salesiana- Roma, dosen Universitas Katolik St. Thomas Sumatera Utara.

dramatic portrayal of their struggles, and a model of their common future¹. In this way, Homer's epic served important educational purposes. Agamemnon, Ulyses, Achilles, and other characters in the epics vividly personified the heroic dimension of life. By studying the behaviours of these heroes, the young Greek learned the characteristics and qualities that made life worth living, the behaviours expected of warrior-knights, and the flaws or weakness in human character that brought harm to oneself and one's friends².

The study of ancient Greek civilisation provides valuable lessons on citizenship and civic education that illuminated the role of education in shaping good citizens. A number of small and often competing city-states, such as Athens, Sparta, and Thebes, were noteworthy for their well-defined conception of civic duties, responsibilities, and rights. Athens, in particular, emphasised the human, rational, and democratic form of social and political organization. Sparta, the chief adversary of Athens, was a military dictatorship. As each city-state developed its own form of political organization, it also evolved an appropriate kind of education.

For the Greek, acculturation – immersion and participation in the total culture – was more important than formal schooling. Through acculturation the Greek youth became a citizen of his society. Especially in Athens, formal education was generally reserved for the male children of citizens of the city-state, or *polis*. Although there were exception, resident aliens, women, and slaves had either no or very little opportunity to attend schools. Thus, about two-thirds of the population were excluded from formal education.

The education and status of women depended upon the customs of the particular Greek city-state. In Athens, women had no legal or economic rights. and the vast majority of women did not receive a formal education. Some of the more fortunate, however, were educated at home by tutors. Certain others, such as priestesses of the religious cults, were educated in religious ritual at special more schooling, associated with the cults. In contrast to Athens, girls in Sparta received more schooling, but it was exclusively athletic training to prepare them to be healthy mothers of future Spartan soldiers.

More structural education begin with the appearance of the Sophists. Following these teachers came Socrates and Plato, the moral philosophers, then Aristoteles, who attempt to formulate rational and systematic

¹L. GOLDMAN, "Homer, Literacy, and Education", *Education Theory*, Fall 1989, 391-400.

²R.H. BECK, "The Illiad: Principles and Lessons", *Educational Theory*, Spring 1986, 179-194.

explanations of natural phenomena. Isocrates came afterward and became educator and rhetorician.

Education in Ancient Rome

While the Greeks were developing their concepts of culture and education in the eastern Mediterranean, the Romans were consolidating their political position on the Italian peninsula and throughout the western Mediterranean. In the growth from small republic to great empire, the Romans first were preoccupied with war and politics. After they had created their empire, they concentrated on the administration, law, and diplomacy needed to maintain it. The Greeks were concerned with speculative philosophy while the Roman were most interested in educating the practical politician and able administrator.

As was true in ancient Greece, only a minority of the citizens of Rome received a formal education. Attendance at school was not possible for most children. Schooling was reserved for those who had both the money to pay the tuition and the time to attend school. As was true of western history until the late nineteenth century, children of the Roman lower socioeconomic classes were used as workers. Although there were exceptions, the children of Rome's large slave population were trained to perform certain tasks rather than given an education that contributed to literacy³.

While girls might learn to read and write at home, boys from upper-class families attended a primary school, called *ludus*, a secondary schools taught by teachers of Latin and Greek grammar. Boys were escorted to these schools by educated Greek slaves, called *pedagogues*, from which the term *pedagogy*, or art of instruction, is derived.

The Roman educational ideal was exemplified by a concept of oratory similar to that held by Isocrates. The Romans orator was the broadly and liberally educated man of public life – the senator, lawyer, teacher, civil servant, and politician. Cicero and Quintillian are important examples.

Cicero (106-43 B.C.), a Roman senator, appreciated both the established Roman stress on practice and utility and the Greek emphasis on humanistic and liberal culture. His work *de Orator* combined the Roman and the Greek conceptions of the educated man⁴. In the Roman context, the practical aims of oratory were winning debates and arguments in the Forum. Cicero added the Greek perspective of rhetorical education, which stressed broad and liberal culture, or *humanitas*. Cicero recommended that the orator, as a rational man, should be educated in the liberal arts and should use his education in the public interest. Commenting on the education that was

³P.A. BRUNT. "Work and Slavery in Rome", in ALLAN M. – ISTVAN D., eds., *Everyman in Europe: Essay in Social History*, I., Engelwood Cliffs 1981, 25-29.

⁴N. WOOD, *Cicero's Social and Political Thought*, Berkeley 1988.

preparatory to rhetoric, Cicero also prescribed the role of the *grammaticus*, the secondary school teacher. The *grammaticus* was to comment on the poets, teach history, correct diction and delivery, and explain the meaning of language. Although Greek was the medium of instruction, the young Roman boy was also to be adept in using his own language, Latin.

After the prospective orator had been prepared adequately in grammar, he went on to the highest studies. Like Isocrates, Cicero believed that the humanistically educated orator should be prepared thoroughly in the *liberal arts* – ethics, psychology, law, and philosophy. In particular, Cicero believed that the great orator needed a knowledge of history to provide a perspective on his own past and tradition. Students were to study the speech of great statesmen and the ancient Roman Laws of the Twelve Tables. Cicero's emphasis on the Laws of the Twelve Tables revealed his desire to preserve the ethical principles of republican Rome as the basis of moral education. These laws covered one's duties to honor parents, to respect property, and to serve the state. Effective speakers also needed to be versed in philosophy, which then included psychology, ethics, politics, and logic.

Upon the broad framework of the liberal arts, the orator then studied rhetoric. As a public speaker, the orator had to select his words with care so that he could structure his arguments persuasively. He needed to use psychology to excite the emotions of his audience and to influence public affairs. The orator needed to be quick intellectually; he needed to be versatile in using various speaking styles and types of argument. Cicero also believed that oratory was a functional study that could actively influence public opinion and shape state policy. The word *humanitas*, which signifies all that worthy in an individual as a humane and intelligent being, best expresses his ideal of the educated man.⁵

Marcus Fabius Quintilianus or Quintilian (A.D. 35-95) was a teacher whose chief involvement was with education. Nevertheless, both Quintilian and Cicero believed that the orator should be a man of *humanitas*, of liberal disposition and culture. Quintilian's *Institutio Oratoria*, appearing in A.D. 96, was a systematic educational work that dealt with education preparatory to the study of rhetoric, rhetorical theories and studies, and the practical of public speaking or declamation. Quintilian recognised that the instruction should be based on the stages of human growth and development. In the first stage, from birth until age seven, the child was impulsive and concerned with immediately satisfying needs and desires. Since the early childhood years established later attitudes and values, parents were to select well-trained nurses, *pedagogues*, and companions for their children. It was very important that the future orator should have a Greek nurse and pedagogue who used

⁵M. GRANT, *Cicero and the Good Life*, New York 1979.

correct speech and pronunciation so that good language usage became habitual to the student.

In Quintilian's second stage of education, from seven to fourteen, the child learned from sense experiences, formed clear ideas, and exercised his memory. Now he wrote the languages that he already spoke. The reading and writing instructor, the *litterator*, was to be of good character and a competent teacher. Instruction in reading and writing was to be slow but thorough. The school should include games and recreation. A set of ivory letters was to aid in learning the alphabet. By tracing the outline of the letters, the child learned writing.

In the third stage of education, from fourteen to seventeen, Quintilian stressed the study of the liberal arts with the *grammaticus* in the secondary school. Both Greek and Latin grammars were to be studied concurrently. Grammar involved Greek and Roman literature, history, and mythology. Students also studied music, geometry, astronomy, and gymnastics. After grammar and the liberal arts, the prospective orator began rhetorical studies, which constituted the fourth stage of education, covering ages seventeen to twenty one. Quintilian identified rhetorical studies as drama, poetry, history, law, philosophy, and rhetoric itself.⁶

Declamation – systematic speaking exercises – were a great importance for the orator. The themes of the declamation were factual rather than fictitious. If students proved incapable of oratory they were dismissed, so as to waste the teacher's time and energy. As soon as possible, the novice orator spoke in the Forum before an audience and then returned to the master rhetorician for expert criticism. The teacher was to correct the student's mistake with a sense of authority but also with patience, tact, and consideration.

For Quintilian, oratorical perfection depended on the speaker's own moral excellence⁷. To persuade, the orator had to be trustworthy. Quintilian's significance in modern educational history lies in his attention to the theory and practice of teaching in learning. In anticipating the modern teacher's concern for the learner's individual differences, he advised that instruction be made appropriate to the learner's abilities and readiness. He also recommended that the teacher motivate students by making learning interesting and attractive.

Medieval Culture and Education

The years between the fall of Rome and the Renaissance (c.a. 500-1400) have been labelled the Middle Ages, or the medieval period. This era of

⁶W.M. SMAIL, *Quintilian on Education*. rev. ed., New York 1966.

⁷A. BRINTON, "Quintilian, Plato, and Vir Bonus", *Philosophy and Rhetoric*, Winter 1983, 1167-184.

Western culture and education began at the end of the ancient classical period of Greece and Rome and ended at the beginning of the modern era. The medieval period was characterized first by a decline in learning and then by a revival of the Scholastic educators. In the absence of the centralised politic authorities, the medieval order of life, society, and education was brought to a synthesis and unified by the Roman Catholic church, headed by the pope in Rome.

During this period, European education took place at elementary parish, chantry, and monastic schools conducted under church auspices. At the secondary level, both monastic and cathedral schools offered a curriculum of general studies. Schools that provided basic education as well as training for a trade were also maintained by the merchant and craft guilds. Knight received their training in military tactics and chivalric code in the palaces⁸. The rise of the medieval university merits attention because together with the flowering of Scholastic education, it was the major contribution to education during this period.

As was true of the earlier Greek and Roman era, only a small minority of the population attended school and received a formal education in the medieval period. Schools were attended primarily by persons planning to enter religious life as priests, monks, or other order of clerics. The vast majority of people were serfs who were required to serve as agricultural workers on the estates of feudal lords. The large class of serfs was uneducated in the formal sense and was generally illiterate.

The condition of women in medieval society was mixed in terms of their status and educational opportunities. Although medieval Christianity stressed the spiritual equality of women and the sacramental nature of marriage, women were consigned to prescribed roles. For the vast serfs and peasant classes of agricultural poor, women's roles were the traditional ones of household chores and child-rearing. Girls of the peasant classes learned their future roles by imitating their mothers. Women of the noble classes also followed the prescriptions of their class and learned the roles accorded them by the code of chivalry, which often mean managing their domestic life of the castle or manor.

As was true for men, the medieval church provided an institution opportunity for the education of women through religious communities or convents. Convents, like monastries, had libraries and schools to prepare nuns to follow the religious roles of their communities.

⁸N. ORME, *From Childhood to Chivalry: The Education of the English Kings and Aristocracy, 1066-1530*, New York 1984.

Renaissance Classical Humanism

The Renaissance, beginning in the fourteenth century and reaching its height in the fifteenth century, witnessed a marked revival of interest in the humanistic aspect of the Greek and Latin classics. It is considered a period of transition between the medieval and modern ages. The renaissance scholar of *classical humanism*, like the medieval scholastic, found authorities in the past and stressed classical manuscripts. Unlike the scholastics, the humanist educators were interested more in the earthly experience of human beings than in God centered world view⁹.

The effects of the renaissance were particularly noticeable in Italy, where the revival of commerce had produced a financial surplus that fostered art, literature, and architecture. Wealth, flowing into the prosperous Italian cities, supported humanist educators and schools. The Italian classical humanist, considering themselves an aristocratic literary elite, were self-proclaimed *custodians of knowledge*. In keeping with the spirit of the age, rulers in the Italian city-states established court schools to prepare their children in the new learning.

The literary birth of the Italian Renaissance came with the works of Dante, Petrarch, and Boccaccio. Rejecting scholastic techniques, the classical humanist writers and educators rediscovered Cicero and Quintilian. In the ancient classics of Greek and Rome, the humanist educators found models of literary excellence and style, the ideal of the educated person, and a view of life based on the wisdom of antiquity.

Classical humanist education challenged the older Scholastic model. The cleric, trained in Scholastic logic, was no longer the preferred model of the educated man. In the Renaissance, the courtier became the model. The courtier was a man of style and elegance: he was liberally educated in classical literature; he was capable of diplomat and could serve his ruler well in the affairs of state. Baldesar Castiglione (1478-1529) described the courtier and his education in a famous work, *The Book of the Courtier*¹⁰.

In northern Europe as well, classical scholars began to critically examine the Scripture and theological writing. They considered scholastic education to be in a state of decay. Education now sought to develop teaching methods and material designed to produce the well-rounded, liberally educated courtier. The most suitable curriculum was classical Greek and Latin literature. The imitation of Cicero's style of writing would cultivate the elegance of the teaching style of Erasmus of Rotterdam provides an example of the northern Renaissance humanist educator.

⁹DE LAMAR J., *Renaissance Europe: Age of Recovery and Reconciliation*, Lexington 1981, 103-113.

¹⁰B. CASTIGLIONE, *The Book of the Courtier*, Translator C.S. Singleton, New York 1959.

Religious Reformation and Education

The religious reformation of the sixteenth and seventeenth centuries were related to the northern European humanist criticism of institutional life and to the search for new authorities. In particular, as the new humanism began to replace the declining medieval scholasticism, there was a slow weakening for the central authority of the Catholic Church and of its power to enforce authoritative religious doctrines. This situation paved the way for the expression of diverse religious opinions, which ultimately led to diverse claims about the legitimacy of teaching authority.

The rise of commercial middle classes and the concurrent rise of national states were important factors in the reformation movements. Primarily, however, the various Protestant religious reformers – such as John Calvin, Martin Luther, Philip Melanchton, and Ulrich Zwingli – sought to free themselves and their followers from papal authority and to reconstruct religious doctrine and forms. The reformers, who were conversant with classical humanism, sought to develop educational philosophies and institution that would support their religious reformation.

The Protestant reformers reshaped educational philosophies and institutions. They developed their own educational theories, established their own schools, structured their own curricula, and convinced their children of the truth of the reformed creeds. The Protestant Reformation also extended literacy among the masses. Since most of the reformers insisted that the faithful should read the Bible in their own native tongue, the members of the various churches had to become literate. For Catholics, the Mass and other religious worship was still conducted in Latin rather than the vernacular languages; to compete with Protestant, however, Catholics also began to emphasize the vernacular language as well as Latin schools.

The Protestant reformers' commitment to defend the faith led to the use of the catechetical method of religious instruction. The catechism was an elementary book that summarised the principles of the Christian religion, as interpreted by the various denominations, into systematic questions and answers. It was believed that by memorising the lessons in the catechism, students would internalize the principles of their religious faith. *Vernacular Schools* (primary or elementary institutions that offered a basic curriculum of reading, writing, arithmetic, and religion) brought literacy to the lower classes by providing instruction in the community's own language. Vernacular schools in England, for example, used English as the language of instruction.

Unlike the historical period that preceeded it, the Protestant Reformation, with its emphasis on literacy, stimulated an increase in school attendance. Reformers encouraged both girls and boys to attend the primary vernacular schools. Accurate statistics are not available for school

attendance or for the change in literacy rates. In fact, literacy is difficult to decline in historical terms; in many instances, those who could merely sign their names were considered literate by their contemporaries. Nevertheless, estimates suggest that the Reformation era had a significant impact. According to one estimate, only ten percent of the men and two percent of the women in England were literate in the year 1500; by 1600 the percentages had risen to 28 percent for men and 9 percent for women and by 1700 nearly 40 percent of English men and about 32 percent of English women were literate. Literacy rate were higher in the northern than in southern Europe, in urban as opposed to rural areas, and among the upper classes as compared to the lower classes¹¹.

Despite the religious reformers' interest in widespread literacy, the prestigious preparatory and secondary schools remained the province of upper-class males. A variety of secondary schools were maintained to educate the sons of the upper classes in Latin and Greek. The gymnasium in Germany, the Latin grammar school in England, and the lycée in France were college preparatory schools that trained the leadership elite, particularly those who were to be clergymen, in the classical languages.

The main contribution of the Protestant Reformation to education is the development of the vernacular schools and emphasis on literacy. The protestant educators related literacy to salvation. For many protestant, Bible reading was a necessary feature of reformed Christianity. It was this emphasis on literacy that contributed ultimately to universal schooling.

Humanism in the Modern Theory of Education

Many pioneers in educational theory of our modern world accept and promote the humanistic idea of education in their theory of education. Comenius (1592-1670) developed a pioneering educational theory that stressed the establishment of a permissive school environment based on the natural principles growth and development of the child. Jean Jacques Rousseau (1712-1778) recognised stages of human growth and development and according to him, knowledge was based on sensations and feelings, but contrary to the classical humanists, who equated education and schooling, Rousseau affirmed that nature was the best teacher and all children must be back to nature. Like Rousseau, the Swiss educator Johann Heinrich Pestalozzi (1746-1827), wanted to base learning on natural principles and stressed the importance of human emotions. He was also a natural educator who believed that nature was the source of knowledge and most important he stressed that love of humankind was necessary for successful teaching.

Johann Herbart (1776-1841), a German philosopher, is known for his contribution to moral development in education as he said that the chief aim

¹¹M. Jo MAYNES, *Schooling in Western Europe: a Social History*, Albany 1985.

of education was moral development; it was basic and necessary to all other educational purposes. The founder of the Kindergarten, Friedrich Froebel (1782-1852), a German educator, stressed that the purpose of education is to develop the latent spiritual essence of the child in a prepared environment. According to him, the personality of the kindergarten teacher is paramount; the teacher should be a person who respects the dignity of human personality and who embodies the highest cultural values, so that children can imitate these values. And in Italy, Maria Montessori (1870-1952), a physician, introduced the concept of education of the formation of man¹².

But the classical humanistic education in particular way influenced the personalism as can be traced in the thinking of Jacques Maritain, Mounier, Guardini, and Stefanini.

Humanistic Education in Form of Personalism

Jacques Maritain once wrote, "... to speak of education and the humanities is to speak of education and education"¹³. For him, there was no education that was not humanistic. That is why when speaking of education he always used clear and technical language in placing stress on the eternal philosophy of human beings and freedom. He tried to explain that education is the basic right of every human being in a free and well educated society.

The Personalists believe that a human being is not merely a physical creature because a human being is able to adapt with the environment, to reflect on his activities, to change strategies, to love neighbours, and because a human being has spiritual life. A true human being will never be able to live alone and needs a continual contact with other people and create a personal relationship with them. Man is a person, as Maritain puts it, "To affirm that a human being is a person means that the true meaning of his being is its totality and being so he or she is not alienated nor subordinated to other creatures. This is the big mystery of our being ... and in this case we can speak of the image of God"¹⁴.

But why has Personalism developed since the thirties and why has it had such a great effect on education? There are three factors involved. The first is that there has been a tendency towards an abstract spiritualism and intellectualism that offers no space for the materialistic and historical dimensions of the human personality. Against such tendencies, the Humanists spoke of the incarnated spirit and existence. The second factor was the emergence of the collectivism which negates individuality.

¹²M. MONTESSORI, *The Discovery of the Child*, New York 1972.

¹³"... to speak of education and the humanities is to speak of education and education". Cfr. J. MARITAIN, *The Education of Man*, Westport 1976, 11.

¹⁴Cfr. C. NANNI, *Educazione tra Crisi e Ricerca di Senso. Un Approccio Filosofico*, Roma 1990, 94.

Collectivism gives birth to liberalism in economy, to class ideology and conservatism. Against collectivism, Mounier introduced the so-called *community personalistic revolution*¹⁵. Lastly the third factor was the tendency to overlook the dynamic and historical quality of a person which pushes people to see human beings merely as things that can be exploited and treated as objects of experiments.

Although the Personalists did not express their ideas in the same language or terminology, here below will be underlined some of their main concepts concerning the educational and pedagogical theories.

1. The learning process is a noble responsibility in developing a universal person and in building a community of persons.
2. The ultimate purpose of education is to educate the subject of education to realise their skills so as to make them be able to become their individuals.
3. In contrast to empirism and behaviourism, personalism place stress on the subject of education and not on the empty jug ready to be filled. The educational processes should apply the socratic methods *maieutiche techne*.
4. The subject of education should be considered the main factor in learning and teaching processes in which the educators assume the position as co-operators. In contrast with the Gentilian idealism, the educative relationship must be the main feature of education.
5. As person, the subject of education in not *res* (objects or things) within the family and the state. Education, therefore, is not a machine that supplies the need of society and cannot be monopolised by the political power.
6. Personalism stresses the school function as a community and cannot be reduced into a place where a learning and teaching processes take place.
7. Integral humanism cannot be composed solely of the humanistic factor, but should also incorporate science and technology as an integral part of the school curriculum.
8. Personalism respects and protects the educational role of the family and the community in the process of educating society.
9. Personalism affirms the dignity of the educational subject as a person.

In synthesis, the Personalists such as Mounier, Maritain, Guardini, and Stefanini endeavored to protect society from the crisis of an age stigmatised by collectivism and contemporary spirituality which led the people to an

¹⁵Cfr. E. MOUNIER, *Il Personalisme*, Roma 1964, 133-139.

extreme individualism and in the end towards the process of shaping the human person.

A Synthesis

Personalism puts the person in the centre of the educational process and being so the purpose of education is the promotion of the human person. How, then, does such a promotion takes place? According to Personalism, promotion means developing the quality of person. Mounier explains that this promotion has a social or communal dimension signifying that education is the work of a larger community and that the promotion of an individual person affects the whole community and society. The promotion of the individual, therefore, is also effectively the promotion of the community as a whole in which the individual is led to a process of maturity.

Furthermore, the personalists believe that the true mission of education is to help society to give birth an individual. This idea derives from the Greek philosopher Socrates who introduced the *maieutiche techné* : the doctor helps the mother to bring her baby into the light; it is the mother who gives birth to her child while the doctor adopts the role of helper. Based on this socratic idea, the Personalists develop the concept that teachers and pupils are partners in education and the whole learning-teaching process should be carried out in partnership or in a spirit of dialogue. Based on this concept, Luigi Stefanini, an Italian Personalist, suggests that a school should be ‘a school of dialogue’¹⁶.

Maritain then speaks about an integral human structure as the content and form of education. He said that education serves to help young people to achieve a full formation of a mature and spiritual person, a person who is called towards freedom. In this framework, education is a process in which young people exercise human virtues which he described as ‘a discipline that makes people become more human by cultivating in the individual a spirit of peace ... The knowledge of this will help people to gain freedom, fostering in him or herself a sound human culture, and leading towards a natural wisdom’¹⁷.

The individual is placed right in the centre of all educational activities. Moreover, the Personalists stress the double roles of young people in the educational process, that is the subject and object of education at the same time. As Stefanini puts it, a young man is an object of education and that means he is a unique person that needs to be protected from the possibility of manipulation by the older generation. As a subject, the role of the young

¹⁶Cfr. J.M. PRELLEZZO, “Luigi Stefanini”, *Orientamenti Pedagogici* 389 (1991), 1331-1333.

¹⁷MARITAIN, *The Education ...*, 84.

man in his education must be optimized by offering freedom and sufficient time to fulfill self-realization. The role of educators as close partners must be also optimized because educators or those who involved in the education of young people are not an impartial channel of knowledge. With this Stefanini speaks of the education of the person.

A humanistic school is characterised by the close and interpersonal relationship between the educators and young people. The close and warm relationship among the participants of education gives way to the establishing of schools as a community of persons. Within this community of persons, educators and their partners – the young people – carry out their human actions in the creation of culture. But which are the strategies employed in achieving this creation of culture? Mounir highlights five strategies. Firstly, each member of society must come out of him or herself and make himself or herself available for (to) others; secondly, one must be able to accept different opinions; thirdly, developing the capability of empathising with other people; fourthly, developing and cultivating a spirit of sacrifice; fifthly, each member should be loyal and have confidence in others in love and friendship¹⁸. In Mounir's opinion, the spirit of individualism that bring disadvantages to society can be minimalized by the five strategies mentioned above.

Ultimately, education has the ultimate purpose of achieving an internal freedom. The portrait of a mature and educated person is a free and spontaneous man, autonomous and broad-minded. An internal and spiritual freedom is the best ideal of a mature person.

A child must grow and mature in order to be a person. In order to be a mature person, however, one must be free and this freedom make it possible for a person to assume responsibility in life, to manage all his actions and thinking and to become master of his own life. In this view, the process of education is the a liberating process through knowledge and wisdom, good will, and love.

Conclusion

Personalism, as the fruit of classical humanism, emerged in the thirties as a reaction to collectivism which gave birth to a liberalism in economy at that time. Both collectivism and individualism place stress on the utilitarian aspect of the field of education. Society of the time viewed education as an institution to prepare young people to earn money upon completion of their education. Until now, education has been designed to place more stress on how to develop skills and to specialize with the consequence that education is viewed more as an economical instrument that can be changed or modified to suit to the needs of technology or industry.

¹⁸MOUNIER, *Il personalisme ...*, 46-47.

The humanists – in other word: the personalists – introduced a personal approach in education that put the person in the centre of the educational process. They viewed that the purpose of education must be focused firstly towards the promotion of the person so that education has the noble role to make young people capable of forming and developing themselves, learning how to assume responsibility in life, and possess moral values and virtues. And educated person must have in him or her a cultural and spiritual heritage of his or her own people and by this he or she could become a real person of culture, an educated person.

Modern education has the tendency to create experts, specialists, technocrats, brilliant economists, but create less *human* individuals. A society overcrowded with specialists can endanger the society as a whole and to avoid this humanistic education need to be promoted. The best features of the classical humanistic education need to be highlighted and promoted in the modern education.

Humanistic education and personalism are not against knowledge and technology. Personalists want employ education as a human instrument in preparing a new generation to build a human generation in the future. In order to achieve this society, educators, and one and all should never ignore the classical humanistic tradition that has become the *Scripture* of the humanists.

Bibliography

- BECK, R.H., "The Illiad: Principles and Lessons", *Educational Theory*, Spring 1986.
- BRINTON, A., "Quintilian, Plato, and Vir Bonus", *Philosophy and Rhetoric*, Winter 1983.
- BRUNT, P.A., "Work and Slavery in Rome", in ALLAN M.– ISTVAN D., eds., *Everyman in Europe: Essay in Social History*, I., Engelwood Cliffs: Prentice-Hall 1981.
- BUETOW, H.A., *The Catholic School. It Roots, Identity and Future*, New York: Crossroad 1988.
- CASTIGLIONE, B., *The Book of the Courtier*. Translator C.S. Singleton, New York: Doubleday 1959.
- GOLDMAN, L., "Homer, Literacy, and Education", *Education Theory*, Fall 1989.
- GRANT, M., *Cicero and the Good Life*, New York: Penguin 1979.
- GREEN, A., *Education and State Formation*, London: The McMillan Press 1990.

- JENSEN, L., *Renaissance Europe: Age of Recovery and Reconciliation*, Lexington: D.C. Heath 1981, 103-113.
- MAYNES, M. Jo, *Schooling in Western Europe: a Social History*, Albany: State University of New York Press 1985.
- MARITAIN, J., *The Education of Man*, Westport: Greenword Press 1976.
- MARTIN, J., *The Education of Man*, Westport: Greenwood Press Publisher 1962.
- _____, *Education at the Crossroad*, New Haven - London: Yale University Press 1979.
- MARROU, H., *A History of Education in Antiquity*, London: Sheed and Ward 1981.
- MONTESSORI, M., *The Discovery of the Child*, New York: Ballantine Books 1972.
- MOUNIER, E., *Il Personalisme*, Roma: AVE 1964.
- NANNI, C., *Educazione tra Crisi e Ricerda di Senso. Un Approccio Filosofico*, Roma: LAS 1990.
- ORME, N., *From Chilhood to Chivalry: The Education of the English Kings and Aristocracy, 1066-1530*, New York: Methuen 1984.
- ORSTEN, A. – D.U. LEVINE, *Foundation of Education*, 5 ht ed., Boston: Houghton Mifflin Company 1993.
- PRELLEZZO, J.M., “Luigi Stefanini (1891-1956). Approccio al Personalisme Educativo”, *Orientamento Pedagogici* 38 (1991).
- _____, “Luigi Stefanini”, *Orientamenti Pedagogici* 389 (1991).
- SMAIL, W.M., *Quintilian on Education*, rev. ed., New York: Teachers College Press 1966.
- STEFANINI, L., *Personalimo Educativo*, Roma: Fratello Bocca Editori 1955.
- WOOD, N., *Cicero's Social and Political Thought*, Berkeley: University of California Press 1988.